SERMON,

PREACHED IN TRINITY CHURCH,

KINGSTON, JULY 16th, 1809.

By the Reverend SAMUEL ANDREWS, *A. M. Rector of Saint Andrews Church, in the Parish of Saint Andrews.*

SAINT JOHN: PRINTED BY JACOB S. MOTT, PRINTER TO THE KING'S MOST EXCELLENT MAJESTY, AT THE SIGN OF THE BIBLE AND CROWN, PRINCE WILLIAM STREET, 1809.

A SERMON.

REVELATION, 14th CHAP. 13th VERSE.

And I heard a voice from Heaven, saying unto me, write bleſſed are the dead which die in the Lord, from henceforth; yea, ſaith the Spirit, that they may reſt from their labours; and their works do follow them.

THESE words, *from henceforth*, ſeem in their primary ſenſe to refer to the bloody, general and cruel perſecution under the Emperor Diocletian: The Apoſtle, indeed, ſuggeſts that this perſecution would be ſo very ſevere, that it would be a favour in Divine Providence, to thoſe pious worthies who had kept the faith, to be removed to the bleſſed manſions prepared in Heaven for them, before it commenced; and thus eſcape the calamities which Chriſtians muſt then experience from the mercileſs rage of Heathen powers.—There is however a more general, and indeed, a more appropriate ſenſe of the words, *from henceforth*, that is, ſince Chriſt our Paſſover is ſacrificed for us, ſince the atonement is made and accepted too, and the Goſpel publiſhed, the dead in the Lord beyond peradventure are *bleſſed;* and ſhall be admitted to ſuch unſpeakable enjoyments as have not even entered into the heart of man to conceive of, when they ſhall attain the final plaudit of their Judge.

This is the general ſenſe of the words—the bleſſed and conſolatory truth, I purpoſe to illuſtrate in the following

lowing Diſcourſe: And indeed the Apoſtle has in a few words expreſſed the reaſon and nature of the bleſſedneſs the pious Chriſtian immediately receives when he falls aſleep in Jeſus. He reſts from his labours, and his works follow him.

1ſt. He reſts from his labours.

2d. His works follow him.

The firſt is a reaſon without which he could not be happy: and the laſt is in ſome ſenſe the ſource of his happineſs. But, in the firſt place, the good Chriſtian at death reſts from his labours. This is the firſt reaſon the Apoſtle gives why they are bleſſed who die in the Lord: and if we conſider what a vaſt range of duties, the word *labours* is here deſigned to embrace, we muſt juſtify the Apoſtle's declaration.

Our bleſſed maſter has told us, the Chriſtian life is a warfare in which there is no diſcharge; and we have to contend indeed with enemies on every ſide, both at home and abroad. It often requires much labour and Chriſtian fortitude to bear with a dutiful reſignation, thoſe evils which either are the lot of human nature in its preſent degraded ſtate, or the chaſtiſement of a wiſe and righteous governor; ſuch as pain and ſickneſs, poverty and reproach, miſrepreſentation and ſlander, the treachery of pretended friends, the violence of open enemies, and in a word every ſpecies of perſecution. But beſides theſe natural and providential miſchiefs, there is a vaſt train of moral evils, which it is the proper labour of the Chriſtian life to reſiſt; and indeed this is that Chriſtian warfare in which there is no diſcharge. But here, our firſt and moſt important duty is to labour and learn to conquer ourſelves. Man is compoſed of two diſtinct and very different principles, *Fleſh and Spirit*, and the Apoſtle has told us that theſe two principles are in a ſtate of perpetual enmity: "The fleſh luſteth againſt the ſpirit and the ſpirit againſt the fleſh; the carnal mind is at enmity with God," it is never voluntarily

voluntarily subject to the law; nay, it is a reſtleſs mover, and indeed too often a ſucceſsful ſolicitor with us to diſregard it. We are therefore commanded to mortify our earthly members, and ſo far ſubdue all carnal deſires, as to bring them to obey the dictates of the mind, which approves of the law of God. Now this doubtleſs is a laborious taſk, and requires unceaſing application; nor is it even then to be achieved without the aid of the whole Divine armour: and this indeed is an armour of ſufficient energy to conquer this law of the members, in a word, this whole body of death; and therefore the Apoſtle thanks God that the faithful penitent Chriſtian has a refuge in Chriſt the Redeemer, who, through the aids of Divine Grace, gives the victory, over this, and all the power of the enemy. But would we enjoy this refuge at all times, and gain the indwelling aſſiſtance of God's Holy Spirit, we muſt ſtrive together with it againſt the ſolicitations of the *world* as well as the fleſh.

Our bleſſed Saviour has told us, we cannot ſerve two maſters, and his Apoſtle, that "If we love the world, the love of the Father is not in us. For all that is in the world, the luſt of the fleſh, and the luſt of the eyes, and the pride of life, is not of the Father, but is of the world." Indeed the world, the inſinuating world, is a prolific parent of ſin. How does the glare of worldly honor, withdraw the mind from God? How does the love of pleaſure, darken and bewilder conſcience? And how does the pride of riches, bewitch and ſlay her thouſands? It behoves us then to ſtrive earneſtly againſt the love of the world, and cry mightily unto God, to wean our affections from the things of it, for this is the command of God, and he only who does his *will* abideth forever.

Laſtly, we are told by the voice of truth, that Satan, the grand enemy of God and man, is reſtleſs and unwearied in his attempts to ſeduce us from the line of

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our duty; indeed that he goes about as a roaring Lion ſeeking whom he may devour, and therefore we are to wreſtle, not only againſt fleſh and blood, but againſt Principalities and Powers; againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places: and to put on the whole armour of God, that we may ſo ſucceſsfully reſiſt the Devil, that he may fly from us; and if we put our full truſt and confidence in the Lord Jehovah, and fight courageouſly under his banner, he will bruiſe Satan ſhortly under our feet.—That Divine Being who thruſt that old deceiver out of Heaven for his rebellion, can make us too, impotent as we naturally are, an over match for this vile champion, and all his Legions. But we muſt remember, that our final ſucceſs depends upon faith in the Redeemer, marching forth in his ſtrength, co-operating with his ſpirit, and when called, reſiſting even unto blood, ſtriving againſt ſin.

Now, my Brethren, what labour—what a warfare—what a mighty conflict is this? to be at perpetual enmity with ourſelves—to mortify all our animal deſires and paſſions—to renounce the love of this world, and from day to day, and even till death, to reſiſt and repel all the fiery darts of the wicked one; and in a word, to deny ourſelves, and take up the croſs perpetually. Muſt not then a releaſe, an eternal releaſe, from all this pain, labours, ſelf-denial and mortification—all this conflict with our paſſions, with the allurements of ſin, and the temptations of Satan, be an happy releaſe to the good man? an unſpeakable ſatisfaction to the pious ſoul? Bleſſed then ſurely are the dead, who die in the Lord, for they reſt from their *labours*, and enter into tha bleſſed country where the weary are at reſt, where in word, there is nothing to offend.

2dly. The Apoſtle ſtyles the dead in the Lord happy, becauſe their *works* follow them. This is indeed the bleſſed privilege of the Goſpel covenant, and the re-

ward of thoſe who die in it; for out of Chriſt God is a conſuming fire; nor could the beſt of us ſtand in his ſight, ſhould God be ſtrict to mark iniquity, "for there is no man who lives and ſins not." But they who die in the Lord, generally are thoſe, who in this life entered into that bleſſed covenant ratified in Chriſt's blood, which promiſes pardon to the penitent, even to be merciful to our unrighteouſneſs, and through our faith in the Chriſtian atonement; to accept our ſincere deſires to ſerve him, though attended with the imperfections of our ſinful and degraded nature—nay more, that in conſequence of the plenary ſatisfaction Chriſt has made for ſin, God will not only accept, but even *reward*, our imperfect ſervices, according to the ſincerity of our hearts, nay convert them into bags which wax not old, a treaſure in the Heavens, which ſhall not fail thoſe who die in the Lord. This appears to be the Apoſtle's deſign, when he pronounces thoſe bleſſed who die in the Lord, *because their works follow them.* So certain it is that though out of Covenant, our beſt ſervices are but a provocation; yet when by Faith and Baptiſm we have put on Chriſt, and entered into the Covenant of Grace, our imperfect ſervices, which however are the reſult of ſincerity, ſhall not only be accepted of God, but through the grace of the Goſpel, and the merits of Chriſt, ſhall be a treaſure laid up in Heaven for us, to brighten our future Crown.

If any of us have not before, it behoves us now, to ſearch the Scriptures daily, to ſee whether what they relate concerning the atonement of Chriſt, is not ſo; and being ſatisfied by a cloud of witneſſes, that what the prophets foretel of Meſſiah in the old Teſtament, are fulfilled to a tittle in the perſon of Jeſus Chriſt, as related in the new: and of courſe that he has made a plenary atonement, and is that fountain of living water, God has ſet forth to be a propitiation, through faith in his blood, to waſh away the guilt of every penitent. Let

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us fight courageouſly under this all conquering armour, againſt all the enemies of our future peace, and then we may in the concluſion of our Chriſtian conflict, ſay with the Apoſtle, "I have fought the good fight, I have kept the faith, and henceforth there is laid up for me, a crown of righteouſneſs, which the Lord the righteous judge will give me in the laſt day," and then when we are ſummoned before the Tribunal of our final judge, we ſhall experience the ſacred truth of the words in the text, viz. "Bleſſed are the dead who die in the Lord, for they reſt from their labours, and their works do follow them."

Such, we truſt, is the joyful triumph of the late worthy Rector of this Pariſh, who, as he now reſts from his labours, which were great, whether conſidered in a moral, or a ſuffering light, ſo we doubt not, his *works*, although imperfect in themſelves, like thoſe of every other being that is clothed with human infirmities, *yet ſhall however follow him*, through his intereſt in the atoning blood of his Bleſſed Redeemer; and be converted into a treaſure in the Heavens, which ſhall never fail him. He was early initiated into Chriſt's family by Baptiſm, and had a pious education, and from a child was converſant with the Holy Scriptures, which are able to make us wiſe to Salvation. His Maker had been liberal in the endowments of his mind—he was of a quick underſtanding, and had a ſtrong native genius, and in addition to the energy of his mind, it had a ſerious turn, and was early ſeaſoned with expreſſions of Divine Grace, and therefore when he choſe his employment for life, the ſacred profeſſion was preferred; and in this character he has ſhone as an able, and faithful Ambaſſador of his Bleſſed maſter Chriſt Jeſus: and from a long and very intimate acquaintance, I am able to ſay, that no Clergyman within the large circle of my obſervation, has been more laborious, more conſtant and unwearied, more zealous and engaged, nor do I believe more ſucceſsful in the

the miniſtry, for the long period of fifty years, than he has been. In his private character he was an affectionate huſband, a tender and pious parent, and a rational compaſſionate maſter. In common converſation he was a pleaſing companion, and his diſcourſe though cheerful, was however ſavory and inſtructive, while the clearneſs of his ideas and ſtrength of his reaſoning often left nearly irreſiſtable conviction upon the mind. In his public capacity, he was an ornament to his profeſſion, and a worthy example to his flock, as in his uniform conduct, he manifeſted a full conviction of the vaſt obligation and infinite importance of the ſacred leſſons he called upon them with perſevering importunity, to practice. Few had a more happy talent in compoſition, and none a better judgment in chooſing ſubjects adapted to the wants and calculated to the ſpiritual improvement of his hearers than he had; of courſe he has been highly reſpected and revered in his Pariſhes, in the States, and in this Country, and has had in both of them numerous, well informed and reſpectable congregations: while at the ſame time his open and friendly deportment, as well as his entertaining and improving converſation, gave him rank and eſteem in the circles of his clerical Brethren, and this eſteem ever increaſed, with our increaſed acquaintance. O my Brother James, how pleaſant, how very pleaſant haſt thou been unto me!—But alas! he is gone, gone not to return.—After he had ſerved God and his generation with unremitted exertion, he was in a good old age viſited with a long and painful diſeaſe; which preyed upon his conſtitution from day to day, and from year to year, till through the mercy of God it has brought him down to the grave, that bleſſed country, where the weary are at reſt, and where, we doubt not, that through the Grace of God and the merits of Chriſt, he is now rejoicing in his victory over ſin and death—triumphing in the reward of thoſe who turn many to righteouſneſs—ſhining with the ſplendor of a Star in the

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kingdom of his Divine Father, and finding experimentally the truth of the words at the head of this discourse, "Blessed are the dead who die in the Lord, for they rest from their labours, and their works do follow them."

Here let us leave our worthy Friend, and return to consider our own duty. In the first place, let me say to the disconsolate Relict of the deceased. You my respected Sister, are called upon to lament the loss of the companion of your youth, and choice of your tender years—a companion who had a disposition to ease your burdens, and by his religious attainments, was able to lead you towards that blessed rest, which remains to the people of God. The loss of such a Friend is indeed a heavy calamity, but let this consideration cheer your solitary steps, that he is now happily delivered from that long conflict which seemed almost too heavy for even patience to bear, and entered upon those unspeakable enjoyments, which exceed the utmost reach of human conception, where may you in God's good time meet him, and rejoice forever in redeeming love, in that blessed country where there is nothing to offend.

But let the children of the deceased, by the loss of their Father, be led to consider how uncertain their own time is. You have been a large and flourishing family —God has blessed you with health and prosperity; the arrow which flieth by day, nor the pestilence that walketh in darkness, or the destruction which has wasted on every side, hath not reached you, however, till now. Through the distinguishing goodness of God, this is the first breach made in your family for nearly the long term of fifty years, since indeed it became a family; and even this breach seems rather an act of kindness to the deceased, to release him in a good old age from a series of painful infirmities, and take him into the arms of his Blessed Redeemer in the mansions of the Just. How sincerely ought you then, to adore God for his distinguished goodness; but remember however, that though

men may live many years and rejoice in them all, yet the day of darkneſs will come and be intreated to ſtand prepared for the awful event—tranſcribe the rational faith, and pious life of your deceaſed Parent, into your own, and print his wiſe and pious precepts upon the living tables of your hearts—May his worthy Succeſſor in particular, tranſcribe the prominent virtues of his Predeceſſor, and th Son equal, nay if poſſible, exceed the Father, inthe love of God—the knowledge of his will—the earneſs and ſucceſs of his pious inſtructions, and in his exertions for the ſpiritual improvement of his hearers: and may you all my reſpected friends and brethren, ſo paſs through things temporal, as finally, to take poſſeſſion of the bleſſed things eternal.

But let me obſerve to the good people of this miſſion, and the congregation at large, that the late inſtance of human frailty, the removal of their reſpected Paſtor, is a loud warning to them to be alſo ready. You ſee, my friends, that death is the end of all men; that no buſineſs or profeſſion; no virtue or piety, nor any benevolence and charity, can ſave them a moment from her deſpotick ſummons: She has reigned from Adam, and will maintain her power till the general conflagration; becauſe all have ſinned, and incurred the penalty. You then are admoniſhed to exert yourſelves, with all your might, and ſtand always prepared for this ſolemn hour.

How often has your late Inſtructor called upon you with all the warmth of the tendereſt friendſhip, and with all the earneſtneſs which he was conſcious the all intereſting ſubject required, to ſtrain every nerve to make your calling and election ſure, by adding a holy life, to a firm faith in Chriſt the Redeemer. To ſee to it that your faith has its genuine effect, and is indeed expreſſed in love to God and man, and all the great duties of the chriſtian life, which God has ordained we ſhould live in: and his death ſpeaks the ſame language, confirms his teſtimony, and invites you to fight courageouſly un-

der the banner of your Divine commander, and put on the whole Chriſtian armor that you may be able to ſtand. Your eſteem for your late eminent inſtructor, muſt wake up all your ſympathy; indeed the loſs of ſuch an amiable character, muſt be matter of ſerious regret to us all: but the mercy of God, both to the ſufferer and the miſſion, is legible even in this afflictive diſpenſation. He doubtleſs is removed from a ſeries of intenſe ſufferings, to a better world, that the trial of his patience might not be of an intolerable length, and cauſe his heart to ſink, and his hope to fail him. At the ſame time he had arrived at that advanced period of life, which, even without ſickneſs, muſt ſoon have cloſed his ſervices here. But now through the ſpecial kindneſs of God to the miſſion, the Father, though dead, ſpeaks to you by the Son, who is now riſen up to proclaim the ſame glad tidings of Salvation to you. He is clothed with the ſame authority—ſpeaks the ſame language—is fired with a like zeal for your ſpiritual improvement—is labouring to build you up in the ſame holy faith, and confirm you in the ſame Godly life, with his predeceſſor. His faith be ſo wiſe as to follow, conſidering the end of his converſation. You will eſteem him highly for his works ſake. Strengthen his hands then, and encourage his heart, not only by acts of kindneſs and reſpect, but in particular, by a ſtrict attention to his inſtructions, and the practice of that holy life, which he proves by Divine authority, God has ordained you ſhould live in, as the means to attain that ſublime felicity his bleſſed Son has purchaſed, and promiſed to as many as believe, and obey him.

But let me obſerve again, that your eſteem of, and gratitude to the deceaſed father of the family, for his long, pious, and able ſervices, ſhould, and I doubt not will lead you, not only to viſit and ſympathize with his ſolitary widow in her afflictions; but help to bear her burden, by acts of kindneſs, and an obliging converſa-

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tio And may the God and Father of our Lord Jesus Christ, sanctify you wholly, and I pray God your whole soul and body, may be preserved finally blameless at his presence with exceeding joy, and experience the consummate enjoyments of those who die in the Lord.

But I cannot close this discourse, without observing to his Brethren who are present, that you see our Fraternity is decreasing. God has taken a Principal one from the midst of us, and I feel weak this day, by the loss of his counsel and advice. But why should we complain of our loss, when we have so good reason to believe it has terminated in our brothers gain. He had served his God, his Church, his family, and his generation, with ability, zeal and care, till age and infirmity shut up his further services; and his blessed Master, in great kindness, has removed him to a better world, and a higher sphere of action. Let us then, my Reverend Brethren, animated by his example, double our own diligence in the service of our Divine Master, and then we too shall in due time reap the blessed prize if we faint not. We serve an almighty, and all bountiful Master. Our service is highly honorable—Our message is infinitely benevolent. After the examples of Angels at the birth of Jesus, we are authorised to proclaim, "Glory to God in the highest, peace on earth, and good will towards men." Upon foot of the atonement, we are directed to publish reconciliation to the faithful, pardon to the penitent, and an infinite recompense, as perfect as it is permanent, to all those, who, through that Divine grace which is *never* withholden from the honest seeker, shall strive to follow the example of *his* most holy life *who* died for our offences, and is risen for our justification. The harvest is indeed plenteous, but the labourers are few, let us then, not only, pray the Lord of the vineyard, to send forth labourers into his harvest; but after the example of our Brother departed, let us exert ourselves with diligence, and patience, with

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zeal and perſeverance, to inſtruct and reclaim; to ſtrengthen and animate and to build up, not only the people of our own ſpiritual charge, but all with whom we converſe, in the moſt holy faith: and if we perſevere in this good courſe till our bleſſed Maſter calls us off the Stage, we ſhall in God's good time, not only meet our late reſpected friend in a better world, but others alſo, who have lived Godly in Chriſt Jeſus, and rendered themſelves dear to us, by a pious life and converſation. And will it not be a ſublime pleaſure to meet our pious friends, in that bleſſed country, where there is nothing to offend, and where our dear Redeemer unveils all the ſplendors of his Divinity? Let us put on reſolution then, my Brethren—The time is ſhort; the conflict will ſoon be over; the reward is near at hand. Friendſhip will not be buried forever in the grave, and carried into the land where all things are forgotten; but will wake up with increaſed charms in the world of Spirits. In that world the notices of things here, will meet our recollection; and as the remembrance of crimes here, will add to the torments of the wicked in the world of Spirits, ſo the recollection of kind deeds, pious counſels, and all the offices of virtuous friendſhip, will add to the enjoyments of the pious. Bleſſed then, thrice bleſſed, are thoſe who die in the Lord, for they, not only, reſt from their labours, and their works follow them; but to conſummate their joy—in thoſe heavenly manſions they are joined again to all their pious friends departed, to the whole army of martyrs and confeſſors—to the general aſſembly and Church of the Firſt-Born—to an innumerable company of Angels—to Jeſus whoſe atoning blood ſaves us from the guilt and burden of our ſins—and to God the univerſal parent and friend of all—which God grant may be the happy lot and portion of us all through Jeſus Chriſt our Lord.—*Amen.*

Rt Wm Andrews Rector of [redacted] died 26 Sept. 1818 in 62 year.

MR. ANDREWS's SERMON,

ON THE REWARD OF PIETY.

In Memory of the Reverend Mr. JAMES SCOVIL, *late Rector of Trinity Church, Kingston, New-Brunswick, the following Discourse was composed, and delivered in said Church, July 16th,* 1809; *and is now published at the request, and respectfully inscribed to the family of Mourners by their Friend and Servant*

THE AUTHOR.

Rev James Scovil died 19th Decemb 1808 in 56 year & 50th of Ministry.

Rev Elias Scovil (his son) died July 10th 1841 in his 79 years & 40th of Ministry.

Rev Wm Elias (his grandson) died June 1876 in his 67th year.